

NEWS FROM SCOTLAND.

Recently, a body called the Franco-Scottish Society, with its headquarters in Edinburgh, had the audacity to petition the French Government for the funds and property pertaining to the Scots College at Paris, on the assumption that as the spoliation of the establishment was a sure thing, the society might at least have a share. This attempt by a Protestant body in Scotland, to grab some of the spoil stolen from the Catholic Church in France, at once met with caustic denunciation and exposure at the hands of the Bishop of Aberdeen, who, by virtue of his office, is the guardian and administrator of the Scots College in Paris.

Bishop Chisholm's vigorous action has had its reward. The British Foreign Office has moved in the matter, and the French Government has agreed to leave the College and all belonging to it in the possession of its rightful owners, who have held it for centuries. The Franco-Scottish Society seems rather ashamed of its attempt to revive the game of grab engaged in so successfully a few centuries ago, under the superintendence of John Knox; for it is now generally admitted, even by the enemies of the Church, that the "reformation" of religion in Scotland was only an excuse for the avaricious nobles and a few renegade ecclesiastics to seize the Church buildings and lands. This history was almost repeating itself.

On the eve of the feast of St. Margaret, queen and patroness of Scotland, a relic of the saint was exposed during the afternoon in St. Andrew's Church, Braemar, and in the evening, immediately before Benediction of the Blessed Sacrament, the solemn veneration of the relic took place. Canon Paul, the parish priest officiated. There was a large congregation, and all approached the altar rail to venerate the relic. Braemar is a picturesque Highland town, not many miles from Balmoral. The Catholic inhabitants are mostly descendants of the staunch old Jacobites who wielded the clamorous to some purpose in the days of "Bonnie Prince Charlie."

The United Free Presbyterian Church of Scotland is very much agitated just now over the fact that the wife of a minister of the Church in the island of Arran, has become a Catholic. The minister in question, Rev. A. J. Grant, of Lochranza, has been obliged by the Presbytery to resign his post, and has gone to Edinburgh to carry on missionary work there. Mrs. Grant, previous to her marriage, belonged to the Anglican Church, and came under Catholic influences during a visit to friends in England. She was beloved by her husband's parishioners, having done much good amongst them. Perhaps Mr. Grant, when he gets into the strong Catholic atmosphere which now prevails in Edinburgh, may follow his wife's excellent example.

THE POPE'S TOUCHING REFERENCE TO FRANCE.

An excellent example of the Holy Father's oratory was that produced this week by the reception of the French pilgrims. There were over six hundred of them, and with them were Cardinals Andrieu and Lamon and seventeen French Bishops. The Pope's discourse, which was a reply to the address read by Cardinal Lamon in part as follows: "You have well said that God mingles sorrow with joy, and that the Misereere and the Te Deum has each its turn in our chant. With much delicacy you have touched on the cause of my sorrow and of my joy. Certainly it has been a profound grief to me to see your country separate itself from the Church, from the mother that desires the salvation of all, and that now is despoiled and derided; and while she stretches forth her hand asking for charity her enemies exit at beholding her insulted and despised. Poor Mother! Poor children who remain by her side seeking to console her as best they can in a world of grief and desolation! But if all this afflicts me deeply, Divine Providence has proportioned my joy to my affliction. I shall never cease to thank God for having inspired me to say to my children of France: Follow me in my sorrow—my only regret is that I am not able to be with you, to suffer with you and to fight God's battle by your side. Then again, your country has offered me the dearest consolations, while France has shown herself to be truly the oldest daughter of the Church, not in words, but in the most splendid of deeds. I said to my venerable brothers of France: Leave your palaces, take away from your seminaries, the building hopes of the Church; do not accept from them that would make a slave of the Church a single son of what is offered you to save you from hunger; in your tribulations, in your sorrow look only to Jesus Christ despoiled of all; naked on the Cross—after a few days He triumphed, and your triumph too will come. And thus those beloved sons, remaining faithful amid grief and desolation, beheld their children leave the seminaries, those beloved homes of their piety; they saw the good Sisters of Charity removed from the bedsides of the sick they had tended with such loving care; they saw the religious Congregations, who had done so much for the education of youth, driven from their country and forced to seek an asylum in foreign lands while their unnatural mother drove them forth. All this they went through and it has served only to make them give the example of a fact now in ecclesiastical history. All the Bishops, without a single exception, have listened to the voice of the Pope as the voice of God; all the priests have listened with respect and obedience to the words of the Angels of the dioceses, while the faithful have declared unanimously: You may count on our strength and on our generosity. You will not have

sumptuous palaces, therefore, but you will have a place to lay your head; you will not have commodious and spacious seminaries, but you will have a place for the education of your clerics; you will not have religious and devoted nuns, but the faithful will fill the places of their apostolate; you will not have your fixed revenues, but you will not be left without the means for carrying on public worship. Oh! If I have wept my Misereere for the troubles of the Church of France, I have also intoned the Te Deum of consolation whenever I have reflected on the sacrifices which the faithful of France are making for the sake of the Church. It is, therefore a joy to me to see you gathered here to-day and to be able to thank you for what you have done, are doing and will do for the glory of your country." It is not necessary to be a Frenchman to feel the deep affection and sympathy that breathes in every one of those eloquent words of the Holy Father.—Rome.

LEARNED OUTSIDER'S VIEW OF THE CHURCH.

CHARLES ELIOT NORTON ON CATHOLIC INFLUENCE ON CIVILIZATION—CHURCH ARCHITECTURE—PROTECTION OF THE POOR.

Charles Eliot Norton, professor emeritus of Harvard University, whose death a short time ago was commented on, was a man of the broadest culture and the widest acquaintance with the makers of the literature of his own and every age. He was also a close student of history and in many of his books, while not understanding the supernatural power of the Catholic Church, pays tribute to its remarkable civilizing influence, and to the debt the whole Christian world owes it from the beginning and will owe it to the end of time. The following passages from his pen are interesting as the conclusions of a cultivated and learned observer.

THE GREAT UNIFYING FORCE.

Writing of the condition of Europe during the tenth century, Professor Norton said: "While the various nations were thus drawing apart within local boundaries of which the precise limits were, indeed, in many cases, but imperfectly determined, certain general influences were operating incessantly and irresistibly to unite them as they had never before been united as members of a vast and real, however vague, moral commonwealth.

Chief among these unifying influences was Christian unity. For it not only subjected all believers, whatever their difference of race and custom, to a common rule of interior life, bringing all under one universally acknowledged, supreme authority, but it also filled their imaginations with common hopes and fears and supplied their understandings with common conceptions of the universe, of the origin and order of the world and of the destiny of man.

"The Church, in which the authority of Christianity was organized and embodied as the divine instrument for the government of the world, claimed universal obedience. Within her pale there was no distinction of race or of person. Her discipline exacted of all men equal submission. Her ceremonial observances were celebrated everywhere with a uniform and impressive ritual. Her sacraments were essential to salvation. By the vast mass of ecclesiastical tradition and legend she afforded the material of thought, fancy and feeling to the whole body of Christian people.

"Among the Arts, the one that has alike the closest and widest relations to the life of a people—to its wants, habits and culture—and which gives the fullest and most exact expression to its moral disposition its agitation and its intelligence, is that of architecture. Its history during the 'Dark Ages' had been analogous to that of language. The requirement that it made were in great part confined to those of immediate building for posterity. But as the condition of society slowly changed for the better, the improvement found manifestation in architecture even earlier than in literature. The growing sense of perpetuity in the life of the community promoted the revival of permanent and monumental buildings.

"It was especially in the building of churches that the impulse for expression in architecture displayed itself, for it was in the church that the faith of the community took visible form. Two motives which have been most effective in the production of noble human works—religion and local affection and pride—united to stimulate energies that had long been suppressed. Either alone or in combination, these two most powerful principles of action were alike existent in their highest force. The nature of medieval society cannot be understood, the meaning of the medieval Cathedral will not be comprehended, and the devotion of builders of churches in city and village, in desert places and on the mountain tops, will not be appreciated, unless the imagination represent the force and constancy of religious motives in a rude society, and the commanding position which the Church then occupied towards the world as the recognized representative of the divine government, and the authoritative expounder of the divine will. The

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lawlessness and rapine prevalent during the Dark Ages, the oppressions of the weak, the misery of the poor, the uncertainty of life and possession among all classes, the contrast between the actual state of society and the conceptions of the kingdom of heaven, of which the Church was the visible . . . type, brought all men to her doors.

THE CHURCH THE HARBOR OF REFUGE.

"In the midst of darkness and confusion and dread, the ideal Church . . . presented herself as a harbor of refuge from the storms of the world, as the image of the city of God, whose walls were a sure defense. While all else was unstable and changeable, she, with her unbroken tradition and her unintermitted services, vindicated the principle of order and the moral continuity of the race.

"A deep widespread conviction of human sinfulness was one of the characteristic traits of these times . . . The Church alone could lift men from the world the burden of its sins; and though her ministers might fall short of fulfilling their high calling, though Pope, prelate and priest might be partakers in sin, yet the Church remained pure, steadfastly upholding the power of righteousness, preaching the coming of the Lord to judge the earth, asserting her claim to loose and bind, and vindicating it with the blood of confessors and martyrs."

THE WALDENSES AND PROTESTANTISM.

The Rev. Francis E. Clark, president of the United Society of Christian Endeavor, rhaphodizes, in the Christian Endeavor World, over the Waldenses whose valleys in Italy he has been visiting recently. He gives an inaccurate history of the Waldensian sect, and says that they may "rightly claim to be the first Protestant sect in the world." Now, Dr. Emil Comba, the eminent Waldensian scholar (quoted by the Rev. Mr. Starbuck in the Review of Sept. 9, 1905) probably knows more about the Waldensians than Mr. Clark; and he remarks that the Waldenses, though at odds with the Roman See, always held themselves to be Catholics. They firmly maintained Transubstantiation, and doubted whether any one could say Mass except a priest of undoubted succession. Bossuet points out that the Waldensians enjoined yearly auricular confession, and were most confident of its efficacy if made to the parish priest. They were finally driven into Calvinism by the force of their antipathy to the Papacy. Left to themselves they inclined rather to Pelagianism. In Italy they insisted inexorably that their ministers, though not priests, must remain unmarried. In one point we must own (says Mr. Starbuck) they were all

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most as good Protestants as we are in New England; they allowed divorcees for anything and everything. Properly speaking, however, Mr. Starbuck says (and he declares his opinion to be that of modern Protestant research as expressed in Neander, Creighton, Paul Sabatier, R. D. Hittchock and others) that the Waldenses, like the Albigeans, were not, as simple-minded Protestants have long believed, an "eminent body of evangelical Christians," but that they stood entirely outside the bounds of historical Christianity.—Sacred Heart Review.

THE WINNING OF THE CROSS.

A correspondent of the Ledger, who was present at a review of the Austrian cavalry, narrates the following incident. It is a grand sight—twenty to forty thousand horses, where each and every horse knows and understands the slightest note of the bugle sweeping over a broad plain, and changing positions like an enormous machine guided by an unerring master hand. It must be seen to be appreciated. Words cannot reproduce the picture. On a certain occasion an event transpired which lent an interest most thrilling to the military scene. It was at a review held in Vienna, on the occasion of the fiftieth anniversary of the establishment of the military Order of Maria Theresa. Not far from 30,000 cavalry were in line. A little girl, a child of not more than four years, was standing in the front row of spectators, and either from fright or some other cause, rushed out into the open field just as a squadron of Hussars came sweeping around from the main body. They had made the detour for the purpose of saluting the empress, whose carriage was drawn up in that part of the parade ground. Down came the flying squadron, charging at a mad gallop—down directly upon the child. The mother was paralyzed, as were others, for there could be no rescue from the line of spectators. The empress uttered a cry of horror, for the child's destruction seemed inevitable—and such terrible destruction—the trampling to death by a thousand iron hoofs! Directly under the feet of the horses was the little one—another instant must seal its doom—when a stalwart Hussar, who was in the front line, without slackening his speed or loosening his hold, threw himself over the side of his horse's neck, seized and lifted the child and placed it in safety upon his saddle-bow, and this he did without changing his pace or breaking the correct alignment of the squadron. Ten thousand voices hailed with rapturous applause the gallant deed, and other thousands applauded when they knew. Two women there were who could only sob forth their gratitude in broken accents—the mother and the empress. And a proud and happy moment it was for the Hussar when his emperor, taking from his own breast, the richly enameled cross of the Order of Maria Theresa, hung it upon the breast of the brave and gallant trooper.

St. Mary's Church Bazaar, City.

The bazaar recently held in St. Mary's Church, in this city, was an unqualified success in every respect. The whole-hearted unity of action on the part of the congregation to second the efforts of the pastor, Rev. P. J. McKeon and his assistant, Rev. V. Tobin, was most edifying. The net sum of \$2,500 was realized. This will be applied on the church debt.

The Cave of Bethlehem. Holy is the little cave. At midnight's solemn hour. The winds about it rave. Messengers of the demon's power Who strive to blight the little Babe— The eternal King—who is come to save His own from Satan's slavery! Joy within the deary cave, The Virgin's heart is glad. This never since the days of Eve Seem'd Mother more bereft and sad. And naked of human sympathy: Yet heavenly sweet-voiced angels Strike grand celestial harmony! Peace fills the wondrous cave, Restful, gentle, calm, Patient as God, the wind to brave, An kindly, life-giving breeze, The richly Soothed that Child Divine—that woman fair Whose love is like an ocean wave Merging their hearts in unity!

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So among those storied hills Of Juda, land of God! Where nestles holy Bethlehem, Earth was blessed, and angels trod That holy soil long, long ago: And peace and joy and holiness With folded wings, enraptured there, Hallowed that cave with praise and prayer: While grief and care, and all unrest Girt gilded halls of pride and power With sin, remorse and shame oppressed, Of God unknown: with peace unblest! —T. K.

Home Bank Staff Changes.

Mr. J. W. Hill has been placed in charge of the Home Bank of Canada branch at London, Ont., in succession to Mr. F. E. Karn, who has left the service of the bank. Mr. A. W. Hart, accountant of the Church Street office of the Home Bank in Toronto, succeeds Mr. Hill as accountant in the London office.

DIED. Hickey—On Friday, the 4th inst., at Merlin, Ont. Wm. Hickey, Esq., aged seventy-six years. May his soul rest in peace!

NEW BOOKS.

"The Boy-Servers' Guide." Society work for lads in their teens. By Rev. George E. Quinn, S. J. Published by Benziger Brothers. Price \$1.35 net. — Life and Letters of Henry Van Rossum, priest of the Society of Jesus. With illustrations. By Rev. Edward P. Spillane, S. J. Published by Fordham University Press, Fordham University, New York.

TEACHERS WANTED.

WANTED FOR PUBLIC SCHOOL SECTION No. 4, Adamton township, Renfrew County, Ont., an experienced teacher holding a 2nd class Normal certificate. Catholic preferred. Duties to commence after Christmas holidays. Apply stating salary and experience in Ontario to Matthew Kane, Sec.-Treas., Mt. St. Patrick, Ont. 1573-4.

TEACHER WANTED FOR THE R. C. SEPARATE school, No. 3, Biddulph. Duties to commence Jan. 4th, 1909. Apply stating salary and qualifications to William Toole, Lucas, Ont. 1573-3.

TEACHER WANTED FOR S. S. NO. 2, MARRA. A Catholic male or female teacher holding a first or second class professional certificate. Duties to commence Jan. 4, 1909. Applicants please state experience, qualifications and salary expected. Address Peter Mangano or Edward Kenny, trustees, Millington, P. O., Ont. 1573-2.

A TEACHER WANTED, HOLDING SECOND class diploma. Duties to start Jan. 3rd, 1909. Apply stating salary to Jas. J. Gallagher, Esq., Fenwick, P. O., Ont. 1573-3.

TEACHER WANTED—A LADY ASSISTANT for R. C. Separate school, No. 6 Elice and Logan, holding a second or third class professional certificate. Duties to commence Jan. 4th, 1909. State qualifications, experience and salary. Address P. J. Flanagan, Sec. R. C. S. S. Board, Kirkcra, Ont. 1573-1.

A TEACHER WANTED FOR R. C. UNION S. S. No. 815, Maidstone, Ont. Salary \$150 per annum. Duties to begin after Christmas holidays. Apply stating references and qualifications to M. J. Kane, Sec.-Treas., Maidstone Cross Ont. 1573-3.

WANTED A PROPERLY QUALIFIED TEACHER, able to teach both French and English for the R. C. Separate school No. 7, Tilbury North Essex County, Ont. Salary paid this year \$339. Address Thos. D. Duquette, Sec., Tilbury, Ont. 1574-3.

TEACHER WANTED FOR R. C. SEPARATE school Section 3. Must be able to teach French and English. Duties to commence Jan. 4th, 1909. Apply to John B. Sumard, trustee, Fitcher, Ont. 1574-2.

TEACHER WANTED FOR R. C. SEPARATE school No. 6, Bramley, a qualified teacher for year 1909. School building first class, average attendance 100. Apply stating salary and certificate to R. J. McClellan, Sec. Treas., Osceola, Ont. 1575-1.

WANTED TEACHER FOR S. S. NO. 6, MONT- eagle. Holding a first or second class certificate. Apply at once stating salary and qualifications to Edward L. Eveque, Sec. Treas., Maynooth. 1575-2.

A TEACHER CAPABLE OF TEACHING French and English for S. S. Section No. 11, Hazelton, Ont. Salary \$250. Duties to commence Jan. 4th, 1909. Apply to Rev. T. J. Crowley, Sec. Treas., Box 81, Warren, Ont. 1575-2.

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GOOD CATHOLIC HOMES WANTED FOR a few boys, aged fourteen to sixteen years. One of these lads has had experience on a farm. Apply to Wm. O'Connor, Inspector, Neglected Children's Department, Parliament Buildings, Toronto. 1574-3.

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INFORMATION WANTED.

BY RICHARD MANGAN, ATKINSON P. O. Frontenac Co., Ontario, of the whereabouts of his son "Eddie," a boy nineteen years of age who mysteriously left his home on the farm on the 20th of October, 1907, and has not been heard from since. His parish priest is Rev. Father Traynor, Brewer's Mills. 1575-2.

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